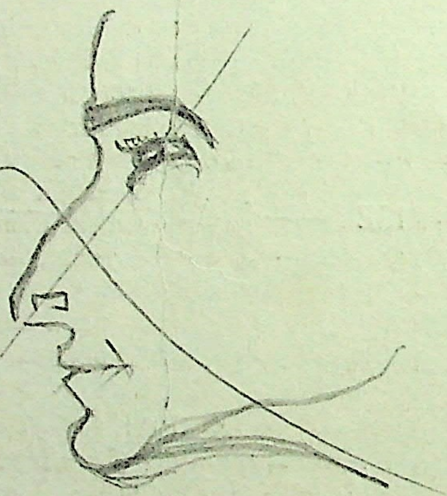


An Appeal

Kashmir is known from very ancient times not only for its scenic beauty, lofty philosophic literature, its Sages and Seers, but also for its holy Shrines which have baffled the imagination and wisdom of laymen and scientists alike for the miracles which have, from time to time occurred at such places and the fulfilment of the aspiration of the devotees who resort to these Shrines with the right attitude of mind and spirit. With the passage and vicissitude of time, many such Shrines, of which mention is made in the Sacred Books of the valley, have gone out of use, and have remained unknown to the general public, for reasons which are best known to the higher spirits, who control their existence on this mundane-plane, *i. e.* the earth. Some of these sacred Tirthas are known by their original names without the general public realizing their sanctity and primordial lore. The people are quite aware that the famous Shrines of Shri Amarnath Jee and Shri Khirbhawani also fall in the same category and have been revealed to particular Sages only a few hundred years ago.

Today we are talking of another Tirtha by the name of Goddess Uma, which is situated in the deep Himalayas, at Brari-Angan near Shangas-Nawgam, Anantnag. Although it would be no surprise to those who are well-versed in the esoteric and spiritual experiences undergone by some pliable spiritual minds, it would certainly make the sceptic raise his brows when he is informed that Goddess Uma has appeared in a vision to the humble devotee, who is issuing this announcement and appeal, and has specifically ordained him to the world at large about Her resurrection and manifestation at Her ancient Abode the Uma, for the betterment, welfare and spiritual progress of all those, who might care to visit and pray at the Tirtha. The situation of the site at this time is that there are five springs here, which are scattered in the

shape of Pranava. Out of these springs, two merge into a single spring thereby signifying the communion of SHIV and SHAKTI in the supreme Oneness of SAT-CHIT-ANAND.

The Goddess has expressedly desired that the place should be made fit for public pilgrimage, as in the very near future the traffic of the pilgrims to this beautiful and grand place would increase in a miraculous way. Immediately, the need there is for the construction of a temple at the site, which has gradually to be annexed with prayer-ground etc. Further innovations would also be taken in hand in course of time. A blue-print of the whole work has been got prepared by expert engineers.

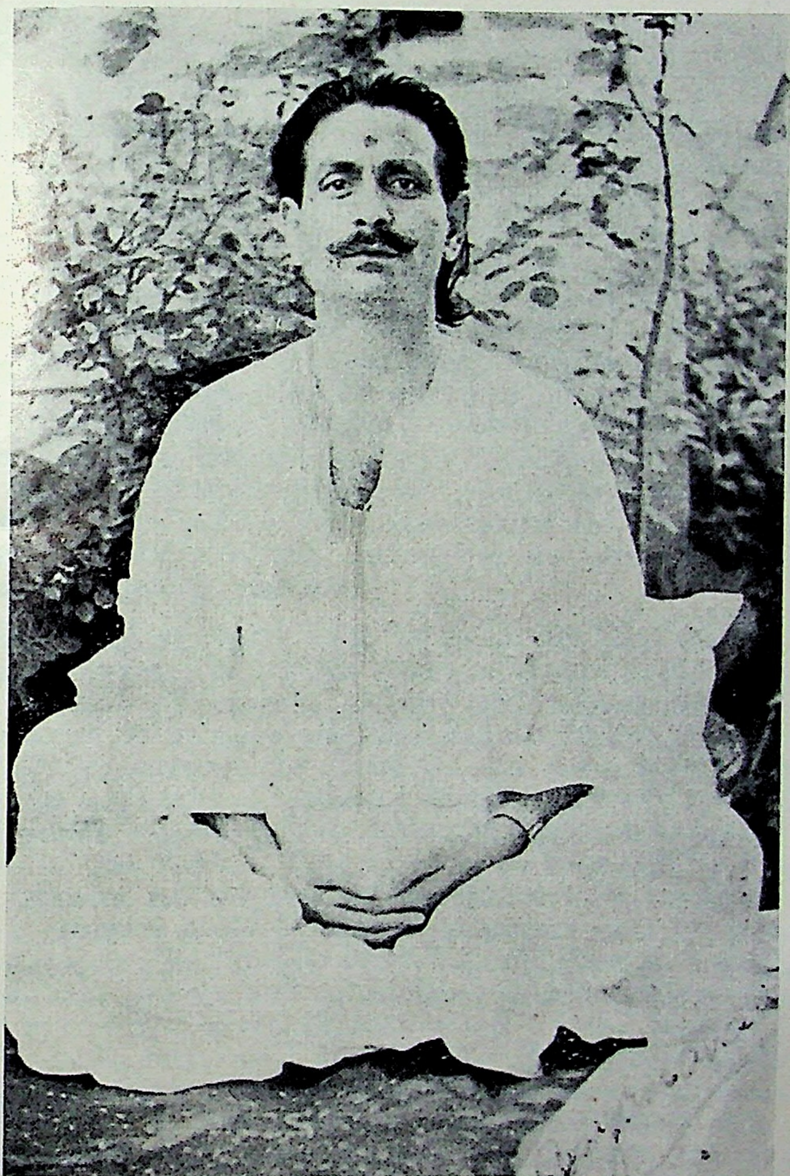
You are, therefore, being approached with the request to lend your helping hand in the sacred task and contribute lavishly, with an open heart, donations towards the Uma Ji Fund, which has been started already. Any subscription (cash or kind) given should be handed over to me direct or to the genuine representatives, who would approach you with propr receipt-books. Or, the donations may be deposited direct in the Jammu and Kashmir Bank (Habbakadal Branch) Srinagar, against Account No. 243. In case you wish to be a regular monthly subscriber, you may kindly ask for the necessary membership form.

May Goddess Uma shower Her Choicest Blessings upon you !

Om Shanti Shanti Shanti !

Svayamananda Ashram,
Ganesh Ghat,
Srinagar (Kashmir)

Svayamananda



SWAMI SVAYAMANANDA

INTRODUCTION

A man deserves being called a man, only when he has developed in him such qualities as affection and compassion for all living beings, generosity of heart and spirit of service and self sacrifice. It is qualities like these which make him loved and respected by all, besides ennobling and elevating his own self: गुणाः पूजस्थानं गुणिषु न च लिंगं न च वयः (Merit deserves respect irrespective of sex and age) Shri Svayamananda Ji is an embodiment of such noble and divine qualities as endear him to all, who come into contact with him. He is a resident of Ganesh Ghat, Srinagar, and is popularly known as "Bub". He is the worthy son of late Shri Mahadev Ji Jatoo, and belongs to Dev Bharadwaj Gotra. Though yet young in age, he appears to be mature in concentration and yogic powers. He seems to have a strange attraction in him due to his extraordinarily noble qualities.

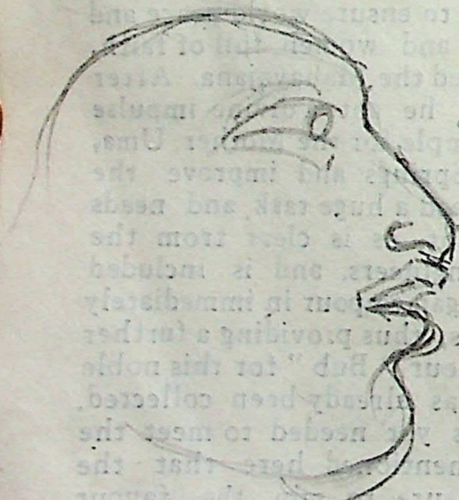
Last year in April 1969, he went to Uma Nagari. and performed a grand Mahayajna there to ensure world peace and general welfare. Thousands of men and women, full of faith, were attracted to the place, and attended the Mahayajana. After successfully completing the ceremony, he got a divine impulse at night to construct a beautiful temple for the Mother Uma, and carry out repairs to the Holy Springs and improve the premises of the Shrine. This is indeed a huge task, and needs lots of finances for its accomplishment, as is clear from the plan and estimate made by expert engineers, and is included herein elsewhere. Fortunately funds began to pour in immediately from generous donors and subscribers, thus providing a further impetus to the zeal and enthusiam of our "Bub" for this noble undertaking. A substantial amount has already been collected, though about three times as much is yet needed to meet the estimated cost It need hardly be mentioned here that the generous donors and subscribers are sure to win the favour and blessings of the Great Mother.

A brief history of the Shrine and that of the various saints and mahants, who have been blessed by the Goddess, is given in the booklet. Our heartfelt thanks are due to the following gentlemen and residents of Brari-Angan, who furnished facts and other relevant documents in this connection.

1. Shri Satyanand Ji,
2. Shri Damodhar Buth,
3. Shri Lambodhar Buth,
4. Shri Maheshwar Nath,
5. Shri Rama Chandra Pandit,
6. Shri Sarwanand Pandit,
7. Shri Shamboo Nath Gosain and
8. Shri Vishamber Nath Kaul

सत्य शिवं सुन्दरम्

"DIN"



"MUL MANTRA"

मूल मन्त्र

अस्य श्री उमा भगवती मन्त्रस्य भैरव ऋषिः अनुष्टुपच्छन्दः श्री उमा भगवती देवता, ह्रीं बीजं श्रीं शक्तिः हूं कीलकं आत्मनो वाङ्मनः कायोपार्जित पापनिवारणार्थं श्री उमा भगवती प्रीत्यर्थं जपे विनियोगः।
भैरव ऋषये नमः शिरसि, अनुष्टुपच्छन्दसे नमः मुखे, उमा भगवती देवतायै नमः हृदि ह्रीं बीजाय नमः नाभौ श्रीं शक्तये नमः गुह्ये, हूँ कीलकाय नमः पादयोः, जपे विनियोगाय नमः सर्वांगेषु।

ह्रीं—अंगुष्ठाभ्यां नमः। श्रीं—तर्जनीभ्यां नमः। हूँ—मध्यमाभ्यां नमः। उमा—अनामिकाभ्यां नमः। भगवत्यै—कनिष्टकाभ्यां नमः। नमः—करतलकर पृष्ठाभ्यां नमः।
ह्रीं—हृदयाय नमः। श्रीं—शिरसे स्वाहा। हूँ—शिखायै वषट्। उमा—कवचाय हूं। भगवत्यै—नेत्राय वौषट्। नमः अस्त्राय फट्। (इति प्राणायमः)

ध्यानम्

स्वधा कलश सत्पुष्पा माला हस्ता सुशोभना आकाश मातरः एका वक्त्रं देवस्य सन्मुखम्।

श्री गायत्री

ॐ ह्रीं उमा देव्यै विद्महे श्रीं महा मायायै धीमहि तन्नः उमा प्रचोदयात् ३

मूल मन्त्र

ॐ ह्रीं श्रीं हूँ उमा भगवत्यै नमः। १०८। प्राणायमः, पूर्ववन्न्यासः

तर्पणम्

Hymn to Shri Uma Devi

१. चामरं दक्षिणे हस्ते कमलं चोत्तरे तथा।
रक्ताम्बरा सौम्यमूर्तिः प्रसन्नोमाऽस्तु नः सदा॥

May Uma Devi of a cheerful and smiling face and wearing red garments, with a Chamar in Her right hand and a Lotus in her left, be always graciously pleased with us.

२. सुवर्णसदृशीं गौरीं भुजद्वयसमन्विताम्,
नीलारविन्दं वामेन पाणिना बिभ्रतीं सदा।

३ सशुक्लं चामरं धृत्वा पाणौ तु दक्षिणे तथा,
सुमुखीं वरदां देवीं तिष्ठन्तीं परिचिन्तयेत॥

Let us meditate on the sweet face of Mother Uma of golden hue, having two arms with white 'Chamar' in her right hand and blue lotus in her left, and always up to grant boons to deserving devotees.

४. भक्ताय शिवरामाय स्नुषा ब्राहस्य निकटे,
स्वप्नेप्यदर्शयत् दिव्यंरूपं वैराग्यदं शुभम्।

The Goddess Snusha Devi, near the village of Brah, gave divine darshan to her devotee, Shiv Ram, in a dream, and blessed him with Vairagya.

५. काकरूपा ह्युमादेवी भक्तस्यानुगृहाय च,
ॐकाररूपेणाभवत् पञ्चधाऽभयदायिनी।

Uma Devi appearing as a crow began to flow in the Five Springs in the form of OM to show favour to her devotees and to grant them fearlessness and immortality.

६. प्रादुर्भूय नदी भूत्वा ह्यभीष्ट फलदायिनी,
ॐकाररूपेण सदा प्रवहति तु पंचधा।

She manisfested Herself in the form of a stream and appeared in the shape of 'Omkar' in five springs, to bless the devotees with fulfilment of their aspirations.

७. इथं प्रभावां तां देवीं स्वयमानन्दनामकः,
दृष्ट्वा यज्वा जातहर्षः निर्माणाय व्यचारयत् ।

Being deeply impressed with the blissful influence of the Goddess, after performing the Yajna Syayamananda is prompted to take up the work of construction of temple and improvement of the Shrine (springs)

८. ॐकाररूपेण विराजमाना
ह्युपासकानां वरदायिनी च
रक्ताम्बरा सौम्यमूर्तिः प्रसन्ना
पश्चादुमाख्यां प्रथिता जगाम ।

Resplendent in the form of Omkar and fulfilling the desires of Her Devotees, Uma of cheerful and smiling features and wearing red garments became known all the world over,

९, लोकानमुपकाराय स्वयमानन्दकाय च
दीनानाथेन तु कृता स्तुतिर्भक्तेष्टदायिनी ॥

These verses in praise of the Goddess have been composed by Dina Nath (Zadoo) for the good of the world and dedicated to Swayamananda, and to help the devotees to get their heart-felt wishes fulfilled.

SHANTI !

Uma Jivani

Goddess Uma, the Universal Mother is that Supreme Power which upholds the whole universe, and fulfils the aspirations of all true devotees. Her vision in golden effulgent rays was got by Dev-Raj Indra, as mentioned in Keno-Upanishad. In Mahabharat she is described as Radha of Shri Krishrna and Lakshmi of Vishnu. Shaivas believe her to be the consort of Shiva. In Puranas She is mentioned as Mahakali or Chandi, and worshipped as Devi in various forms. Yogis, by meditating on Her in the core of their heart as 'Kundalini Shakti' the Cosmic Power, experience Divine Powers. It is she, who helps us in self-realisation and in being one with Brahman to be able to enjoy enternal Bliss, such as can never be described in words.

In this gross world of mortals, She is said to have selected Her abode in the lap of the great Himalayas in Kasnmir, at Uma Nagri, Uttarasu. Swami Bhaskaranand, the President of the World Federation of Saints. has declared this spot as 'Sidhi Pitha,' when he visited this Sacred Shrine in the years 1956-58. He has said that success in Spiritual practices is easy of attainment at this place by any devotee, whatever caste, creed or colour he may have.

यस्या : प्रभावमतुलं नालंबक्तुं चतुर्मुख :
सोमा भवतु सन्तुष्टा स्वयमानन्द भक्तिदा ।

May that Mother Uma whose greatness cannot be adequately described even by Brahma, be pleased to bless the whole World and grant devotion to Svayamananda.



GODDESS UMA JI

History of the Shrine of Goddess Uma.

Once in 1772 A. D., one Shri Shiva Ram Kaul Jalali, a Government employee was deputed to the village Brah to realise the Government share of paddy from the produce of the peasants of that place. He had already got some lessons on spirituality from one Shri Mathur Kaul of Rainawari, Srinagar, who was the great grand-father of the widely known saint, Shri Anandji of Jamnagri. Shri Shiv Ram Ji was therefore, already of a spiritual bent of mind. Once when he was collecting paddy from the peasants, the husk of shali remaind stuck with his clothes. When asked by somebody to shake the husk from off his clothes, he did so, and instantly he got Vairagya (non-attachment) and divine insight. At night the grace of the Goddess fell on him, and he had the vision of Snusha Devi, whose Shrine is just near the village Brah. The Goddess told him that he should in the morning follow the crow to the spot where it would sit, and that She would appear at that place in the form of Five Springs, viz. (1) Brahma Kund, (2) Vishnu Kund, (3) Rudra Kund, (4) Shiva Kund and (5) Shakti Kund. In the morning, he is said to have followed the crow to the place, where he found five springs He selected this spot as the place for his meditation, and lighted his Dhooni (Akhand Jyoti) there. It is said that while he remained absorbed in his Samadhi, two lions stood as guards on either side of him. Hearing his fame, the residents of Uttarasu came to have his Darshan They saw the two lions transformed into two cats, Since the Kashmiri word for a 'Cat' is "Brari," people called the place by the name of 'Brari Angan' (the compound or yard of cats). Again, since the Springs are located in the shape of OM (ॐ), the place came to be called Oma.

During these days Kashmir was under the sovereignty of Afghans, and the then ruler Haji Karam Dad Khan, having heard the fame of Shiva Ramji, sent for him, and desired him to attend the Afgan Court. But on his refusal to comply

with the royal orders, the Afgan King sent armed soldiers to get him by force as a captive. The soldiers came to Uma Nagri, and saw two lions sitting by him. They were wonder-struck to find that their arms also could not work. Coming back disappointed, they informed the ruler of what they had experienced. Then the Khan came himself, and being impressed with his spirituality and divine powers, he was pleased to grant 1600 Kanals of revenue-free agricultural land in favour of the shrine and dedicated compartment 68 Kuthar Forest for his Dhooni and upkeep of the holy shrine with effect from first Baisakh Sambat 1838, corresponding to 13th April 1781 A. D. Shiva Ramji assumed his name as Shivanand, when he got perfection by the grace of Great Mother Uma. He left his mortal body in the bright half of Poh, 1790 A. D. At that time, it is said, he sat in Samadhi posture on a baked clay pot, and kept another similar pot on his head, with Rudraksha Mala in his neck on the eastern side of Uma Devi Spring, called Mokshadam. His skeleton was found in the same posture by one Parmahansa, Ramakrishananda, a Yogi from South India in 1958, to whom Shivananda gave Darshan during his Samadhi, and asked him to make a suitable samadhi at the site, shown to him during this vision. A Vedic Yajna is being performed annually there on the day of his Shradha. His Jattas, wooden Sandals, wooden book-stand and a wooden support (Bairagi) for Yogic Posture are still preserved at the Dhooni Sahib, and are worshipped by thousands of devotees, who go there for 'Darshan'. A big kettle-drum and other musical instruments were also preserved there for a long time, but these are extinct, having broken up owing to passage of time.

Eight years before his death, the saint had adopted a boy of five from Kilam in 1782, and got his Yajnopavit ceremony performed with the help of one Madho Kaul, who had the same Gotra. He was later initiated, and given the name of Ramanand, who afterwards developed into a saint of a high rank by the grace of the Goddess Uma. Celebrated luminaries of

the time like Swami Mirza Kak of Hangal Gund, Jiwan Sahib of Ludhwa and others came to visit the Great Mother and the saint, and were moved by his devotion, knowledge and realisation. His wooden bed is still preserved in the temple Dhooni Sahib, where the fire has been burning round the clock since the time of first Mahant. Ramanand adopted two disciples, Shudhanand and Rajanand in his life time. Both were initiated and invested with Yagnopavit by the saint Rajanand made Vasanand his disciple, who became a Rajrishi, and got some buildings constructed.

In the life-time of Vasanand, the landed property attached to the Shrine was reduced from 1600 Kanals to 964 Kanals by Sir Walter Lawrance, the then Settlement Commissioner of Kashmir, under the orders of Maharaja Pratap Singh, in the year 1895-96 A D. and a meagre amount from Dharmarth was sanctioned instead Shri Vasanand adopted Keshwanand as his disciple, who afterwards married and joined Grahasta Ashram. His sons and grandsons are now living in the premises of the Shrine.

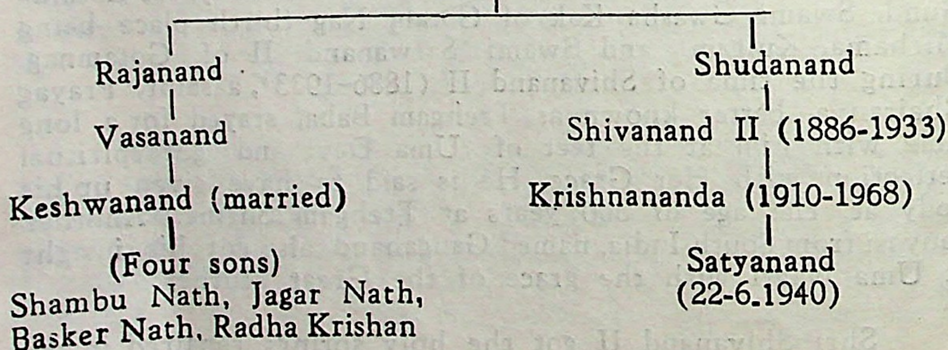
Shuddanand, the other disciple of Ramanand made Shivanand II as his disciple, who meditated at Ramnag for three years along with Swami Gwash Kak Ji of Gotamnag and learnt Sanskrit from Shri Shanker Pandit, a renowned Sanskrit scholar of Uma Nagri, who was also a preceptor of some other distinguished Mahatmas viz, Shri Sarwanand Ji of Gosain-Gund, Swami Gwasha Kak of Gotam Nag (birth place being Mirhama, Kulgam) and Swami Sarwanand II of Gotamnag. During the time of Shivanand II (1886-1933), a saint, Prayag Chaitanya, better known as Trehgam Baba, stayed for a long time with him at the feet of Uma Devi and got spiritual perfection with Her Grace. He is said to have given up his body at the age of 300 years at Trehgam Shrine. Another Sanyasi from South India, named Ganganand also got his insight at Uma Nagri with the grace of the Great Mother.

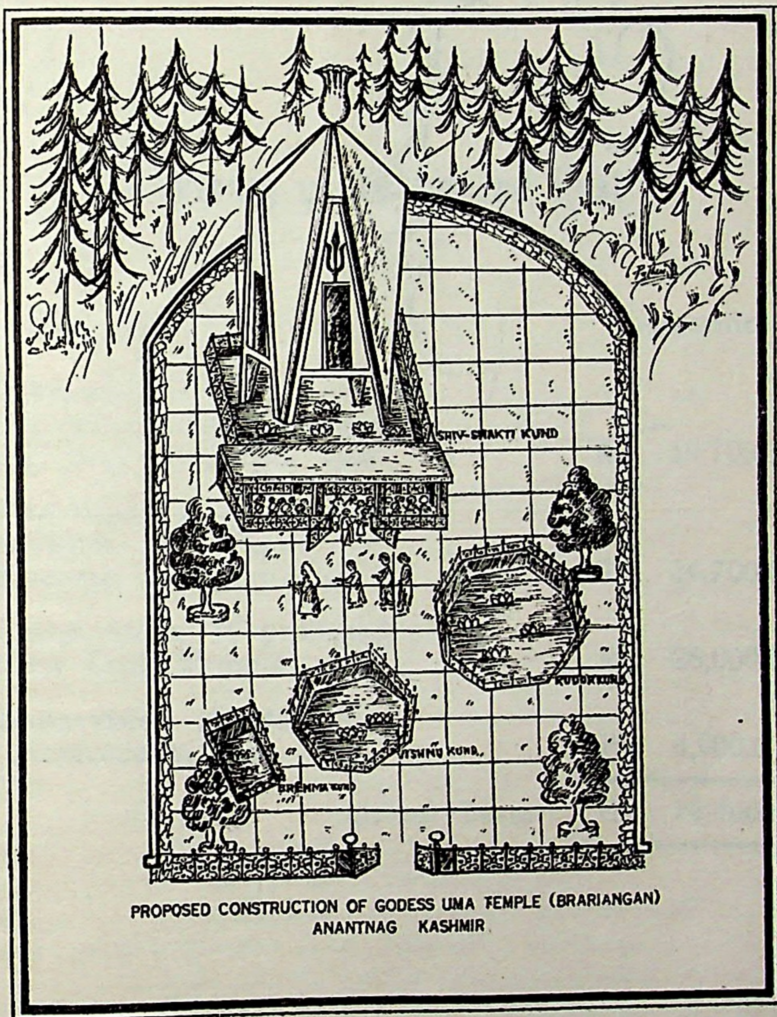
Shri Shivanand II got the holy springs repaired in the

present form in the year 1910 A. D. and constructed a house standing at present in front of the temple. After having been to Hardwar on pilgrimage, he died at Lahore in April 1933. Shri Shanker Pandit the Sanskrit scholar also left for Hardwar in the following year to give up his mortal body at the scacred place, after having foretold the date of his death.

Shri Shivanand II had adopted a boy in 1931 A. D. He performed his Yajnopavita ceremony, and called him by the name of Krishnananda. In the year 1948, the Kashmir Government distributed the estates without any compensation among landless tillers, and left only 182 kanals for the shrine and ordered the tillers to pay only 1/4th of the produce to the owners. Krishnananda had, therefore, to face much difficulty, and led a poor life. He died on 20th April 1968 A. D In 1961 he had adopted a boy of 10 and performed his Yajnopavita, etc. The boy was named Satyanand. He is the present Mahant of the Sacred Shrine.

Chronology of the Mahants at Uma Nagri





PROPOSED CONSTRUCTION OF GODESS UMA TEMPLE (BRARIANGAN)
ANANTNAG KASHMIR



Abstract of Estimated Cost

	Particulars	Amount
1.	Estimate for back cutting and construction of breast wall and compound wall	Rs. 19,700.00
2.	Construction of proposed Pavilion and Pucca Flooring of Compound	Rs. 24,700.00
3.	Construction of proposed Uma Devi Temple	Rs. 26,000.00
4.	Supervision charges of construction work	Rs, 4,000.00
	Grand Total	Rs. 74,400.00

A Yogi's Prayer

Thy name, I have heard, "O" Consort of Shiva,
Is the destroyer of our fears,
And so, on Thee I cast my burden,
Save me, save me, O kindly Mother.
Out of Thy womb the world is born,
And Thou it is that dost pervade it,
Art Thou Kali? Art Thou Uma?
Who can ever rightly say?
Mother in every living creature
Thou dost have Thy dwelling place.
As Kundalini Thou dost live
In the Lotus of Muladhara;
Above it lies the Svadhishthana,
Where four petalled Lotus blooms.
There dost Thou make Thy home,
'O' Mystic Power of Kundalini,
In the Four petals of that flower
And in Vishudha's Six petals,
At the Navel is Manipur,
The blue Ten petalled Lotus Flower
Through the pathway of Sushamana
Thou dost ascend and enter there,
'O' Lady of the "Lotuses,"
In Lotus blossoms dost Thou dwell
Beyond them lies the lake of Nectar
In the region of the heart,
Where the twelve petalled Lotus
Enchants the eye with scarlet flame.
When Thou dost open, it, O Mother,
Touching it with Thy Lotus Feet,
The agelong darkness of the heart
Instantly scatters at Thy sight.
Above in the throat is the sixteen petalled
Lotus Flower of smoking hue.

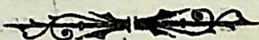
Within the petals of this Flower
Lies concealed a subtle space.
Transcending which one sees at length
The Universe in space dissolve.
And higher yet between the Eyebrows
Blossoms the Lotus of Two petals,
Where the mind of man remains
A prisoner past controlling.
From this Flower the mind desires
To watch the sportive play of life.
Highest of all within the Head
The Soul enthrilling centre is,
Where shines the thousand petalled Lotus
Mahadeva's dwelling place.
Having ascended to His throne
'O' spouse of Shiva, sit beside Him.
Thou art the Primal Power, 'O' Mother.
With senses all controlled
The Yogis meditate on Thee
As Uma, Great Himalayas Daughter.
Thou art Power of Shiva,
Put to death my ceaseless cravings.
Grant that I never fall again
Into the ocean of this World.

PEACE CHANT

ॐ सहनाववतु सहनौ भुनक्तु, सहवीर्यं करवावहै,
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥
ॐ शान्ति : शान्ति : शान्ति : ॥

May Uma (Brahman) protect both of us together ! May It sustain us together ! May we together acquire the capacity (for knowledge) ! May our study reveal to us its true meaning or be full of illumination ! May we not disagree. !

Aum, Peace, Peace, Peace.



The End